

The Brethren Evangelist,

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A. D. GNAGEY, : : Editor.

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IS IT A CRIME?

The *Gospel Messenger* commends these words to its readers: "When one goes to church and hears a most affecting and earnest appeal for money to spread the Gospel through the world, and then looking around sees enough waste material in the ladies' sleeves in that one church to keep a missionary in the field, he is apt to think of Ezek. 13:18, 'Woe to the women that sew pillows to all arm holes.'"

Whether the scripture quoted is applicable to the case in hand, or whether the wearing of wide sleeves by the ladies, is really a crime, we will leave to the judgment of our readers. This much, however, we will say: There are no audiences in any one branch of the Dunkard church, and only a few outside of it—these among the fashionable churches of the city—where the *excessive* or useless material, in the ladies' wide sleeves, would support a missionary in the field, for a whole year. But there *are* congregations, in the Dunkard church, dozens, scores, yes, hundreds of them, that spend money enough for tobacco, to pay the pastor *and* a missionary every day of the year. We have never seen a congregation where the tobacco bill was not ten times the amount spent for excessive material in ladies' sleeves. And the use of the tobacco is not confined to the *pew*, it extends to the *pulpit*, the *teachers* of religion. It is a deplorable spectacle, to see a preacher of the Gospel, a messenger of the pure and holy Jesus, his lips stained, his tongue coated, his teeth defiled with the juice of the nasty weed, *minister a rebuke to the sisters for wearing wide sleeves*. Why strain at a gnat and swallow a camel?

That there is much extravagance in dress, is not to be denied. There is useless waste of money in jewelry and fashionable dressing, but the best authorities give the amount spent for unnecessary jewelry and apparel, at \$20,000,000, while the tobacco bill amounts to more than \$500,000,000. That is to say, there are \$25 spent for tobacco where there is one dollar spent for useless dress. Two wrongs

do not make one right, but even if the amount of money spent for these two purposes were equal, the tobacco habit would be by far the worse of the two, because of its effect on the system, and because of its filthiness. The two great reforms needed in this country, in and out of the church, *are the drink and tobacco habit*. The money wasted, the wreck and ruin wrought by all other cases, hold no comparison whatever with these two gigantic evils. Let the church and every good citizen bend their efforts to the destruction of these formidable foes to the best interest of home, church and country.

THE PASSOVER QUESTION.

For several months the question, "Did Jesus eat the Jewish Passover on the night of his betrayal," has been discussed through the columns of the *EVANGELIST*; to what profit we are unable to say. Different opinions prevailed at the opening of the discussion, and we are inclined to believe that the different contributors hold the same opinions as they did before the controversy began. Several different views have been presented, in fact *no two writers* seem to hold the same views with reference to this much disputed question, except those who have written on the negative side of the question. Those who claim that Jesus ate the Jewish Passover on the night of his betrayal, are not united in their opinions, except in this one thing, that Jesus *did* eat the Passover.

It is not our purpose at this time to present any argument either for or against the popular opinion which prevails in the Dunkard fraternity. Our own investigation of the subject has long ago led us to the firm conviction that the meal which Christ ate on the night of his betrayal was *not the regular Jewish Passover*; and the light of more recent investigations of the subject, together with the information furnished, by the careful, thoughtful, exact and profound biblical research of such eminent scholars as Canon Farrar and others, strengthens our conviction. To us, the Gospel of St. John cannot be reconciled to the theory that Jesus ate the Jewish Passover on the night of the betrayal. Prof. J. Allen Miller of the Theological Department in Ashland University, has promised us an article on this important subject. Brother Miller is one of the best, if not *the* best exegete in our church, and the readers of the *EVANGELIST* are assured of a very thoughtful and accurate exposition of the word in reference to the Passover question.

THE NEW CATALOGUE.

The new catalogue of Ashland University, containing announcements for 1895-6, is pronounced by those who have examined it, as the finest ever issued by the University, and not a few have declared that they have seen no better work put out by any other school in the State of Ohio. All orders for this catalogue up to date, have been filled, and the authorities desire to send out as many as can be used advantageously. If the friends of the University know of any young men and women who expect to attend college, and who could likely be induced to come to Ashland, please send us their names, and the catalogue will be mailed to them. You can do a practical service for the University if you will. There have been and are yet, numerous inquiries concerning our school, and the prospects for next year are bright and promising. If you do not have money to aid the school, you can do something very substantial by furnishing students. The time has come when congregations should take this matter in hand, and appoint agents to solicit students in their territory. At any rate, send for a catalogue, examine it and be convinced that the school means business. Then go to work and solicit students. Furnish us *students* and we will take care of the finances.

WHEN Jesus told the loaf-seeking multitude to "labor not for the meat which perisheth," he did not mean to discourage labor. On the contrary, he was discouraging idleness. He would have these men work for their bread, and not go roaming over the country expecting him to feed them. He did not want a following of begging priests or pious tramps. Neither did he mean to teach that a busy life is incompatible with a spiritual life. At no time did he ever intimate that to be heavenly-minded we must have nothing to do with the earth; that a man should be too spiritual to handle money; that piety is opposed to perspiration; that we should be more concerned about paying attention to the preacher than about paying the debt we owe him. Bread is a good thing, but Jesus would have us learn that man must not live by bread alone. It is a means, not an end: it is not the principal thing. We need to know how to make it without setting our hearts on it. Bread is for to-day: man is for eternity. If we work for to-day only, we are but worms; if we work for to-morrow, we are but bees; not until we work for eternity do we work as men.—*Bible Reader*.